

Buds and Blossoms
OF
PIETY,
With some
FRUIT
OF THE
Spirit of Love.
AND
DIRECTIONS
TO THE
DIVINE WISDOM.

Being a Collection of Papers written by *B. A.*

The Third Edition.

L O N D O N,

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Friendly

R E A D E R,

I *F in these following Lines thou ought espy,
Seemeth not right, not pleasing to thine Eye,
Pay be so kind, so courteous, and so fair,
To Excuse th' Author let it be thy care;
For what he wrote, I judge, did well intend,
I pray, his Faults, the Reader to amend.
One while 'twas with him, neither day nor night,
But in the Ev'ning-Tide appeared Light;
And as unto this Light he did take heed,
The Morning Day Star did arise indeed,
And Sun of Righteousness did shine more clear,
And Truth more plain and obvious did appear.
If some things dark, obscure, do seem not sound
Pray pass them by; some things herein are found
Both sure and certain Truths, and plain, and clear,
As who reads to the end, may find. And here*

*As I in several Papers did them find,
Persent them to thee with an honest Mind,
Believing this, they will no harm produce,
So make them publick to thee for thy use :
And in that Love, wherewith I them present,
Do but reteive them and I am content.*

N. B.

I thought

I Thought it well, these Lines came to thy Hand;
Thou wouldst them publish, I did understand,
Because thou knew'st the Lad, as from a Child
Was sober bred, Religious bent, not wild.
For unto some, acceptable they'll be,
Though many pass their days in Vanity,
Not fearing God, nor thinking of their end,
Not mattering how their precious time they spend,
Sporting themselves in Pleasures and Delight,
In deeds of Darknes, Evil Works o'th' Night,
Forgetting still, to Judgment they must come,
For their bad Deeds receive a heavy doom,
Of *Go ye curst, depart from me, I say,*
You workers of Iniquity, away:
This is the sentence, Christ the Judge will give
To those in Pleasures liv'd, dead while they live.

J. C.

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Buds and Blossoms
OF
PIETY,
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OF THE
Spirit of Love.

THE
INTRODUCTION.

BEfore that Light or Darkness did appear
When th'Earth lay void, and all things now in't
As nothing, then Jehovah fashioned all ; (were
By th' Word Created he both great and small ;

B

The

The Sun, Moon, Stars, and all i'th' Heavens be,
 The Day, the Night, the dry Land and the Sea ;
 The Lord Jehovah, hath all these things made,
 Yea, they were formed by the Word, He said.
 But when made God, the Heavens, Earth and Light,
 'Twas i'th' beginning, as doth *Moses* write.
 By th' Word *Beginning*, we must understand,
 Not from Eternity, God made the Land,
 Or ought therein, but first of all before
 Fishes did swim, or Fowls i'th' Air did soar ;
 That is, before God did create the *Whale*,
 Which is the first of all things Animal ;
 'Twan't from Eternity the World was made,
 But then, when time its first beginning had.
 And why did *Moses* write, and thus declare
 To us, that these things i'th' beginning were ?
 First, to confute, or that we might not be
 Deceiv'd by those maintain its Eternity ;
 For if that People seriously do mind
 To know the Truth, i'th' Scriptures they may find,
 That from Eternity, Eternal none
 Is, but *Jehovah*, who's the Holy One,
 Although 'tis so, that World to come, we say
I without end ; yet this World goes away,
 And as some say, that what e'er had beginning,
 As had this World, must also have an ending.

Some do not stick to say, A Generation
 Of men there were before *Adam's* Creation;
 And that there was a World, before was he,
 If we them credit, and no further see,
 Or rather unto *Moses* Writings may
 Incline our Ears, to hear what he doth say
 Concerning the Creation of Mankind.
 The first man God Created (as we find)
 Was *Adam*, unto whom, Dominion he
 Had given him, o'er Birds, Beasts, and Fish i'th' Sea :
 'Twas he to whom God brought the Fowls that fly,
 And creeping Things that on their Bellies lie ;
 The Cattle all, and Beasts, both Wild and tame
 Were brought to *Adam*, that he might them name,
 By which, mayn't I their Sayings here disprove ;
 For was a World, then what did in it move ?
 Did Fowls o'th' Air, Fishes, and Beasts o'th' Field ?
 Who gave them Names, and to whom did Trees yeild
 Their Fruit ? God gave to *Adam* for to feed
 On every Tree, and Herb that beareth Seed.
 Though *Atheists*, dream, and *Heathenish* People fain
 Fabulous like, their Fancies to maintain ;
 Yet those themselves deem Christians, they ought
 Open their Ears to hear, but rather shut (not
 And close their Ears, than hear the Tales of such
 Those things do broach, invalid Scripture much.

I.

Concerning the Works of God.

How doth the Sun and Moon, Gods work declare?
 The glitt'ring Stars, which in the Heavens are,
 The Hills, the Mountains, and the Valleys low,
 The Works of God, and his great Power do show:
 The Woods, the Trees, the Bushes, and the Bowers,
 The Herbs the Grass, and all the Garden Flowers;
 The tender Plants which from the Earth do spring,
 Praises to God from time to time do sing:
 The rouling foaming Waves his Might do show,
 The hard congealed Ice, and Milk white Snow;
 The Fountains, & the Meadows every one, (known
 The running Brooks, and clear Springs make him
 The Fowls o'th' Air, the Birds in time of Spring,
 Most sweet melodious Harmonies do sing.
 The roaring Lion, and the Unicorn,
 The fiery Dragon, all God's Power adorn,

Diso-

II.

*Disobedience the first Sin of the
World.*

BEhold the subtile Serpents Subtilness,
 Who to the Woman thus made his Adresse,
 Saying to her, *Hath God said unto thee,*
Thou shalt not eat o'th' Fruit on every Tree?
 Then said the Woman, thus to him indeed,
The Lord hath given unto us to feed
On every Tree, save that i'th' midst doth stand,
To which we may in no wise lift our Hand,
Lest that we die. The Serpent he said, *No,*
Ye shall not die at all; But God doth know
That when ye eat thereof, then ye shall see,
And like to Gods (knowing Good and Evil) be.
 The Tree being good, and pleasant to the Eyes,
 A Tree to be desir'd to make one wise,
 She took the Fruit thereof, did eat, saying, *Lo,*
Take this, O Husband! He did eat also;
 Their Eyes being open'd, knew they naked were,
 And to make Breeches, Fig-leaves did prepare,
 Soon after this, the Voice of God they hear,
 Walking i'th' Garden, which made them to fear.

III.

The Serpent's Punishment.

THe Serpent's punish'd three ways ; first,
He of all Creatures most is curst ;
Next, on his Belly goes, not feet ;
And last, the Dust o'th' Earth must eat.

IV.

The Woman's Punishment.

IN Sorrows thy Conceptions are,
In Sorrow thou shalt Children bare ;
To Man shall thy Desires be,
Thy Husband shall rule over thee.

V.

The Man's Punishment.

A*dam* that did his *Eve* obey,
And do the thing which God said *Nay*.
The Ground was cursed for his Sin,
Then Thorns and Thistles grow therein ;

In Sorrow all his days must eat,
 With sweat o'th' Brows, his Bread, his Meat,
 Till to the Earth, thou go, thou Dust,
 For thereunto return thou must.

VI.

*Cain was the first Murderer a-
 bout Religion*

CAIN was the first we read of, Till'd the Land,
 And *Abel* us'd oft by the Flock to stand;
 And in process of time, *Cain* hap'd to take
 O'th' Fruit o'th' Ground, an Offering for to make
 Unto the Lord; and *Abel* brought also,
 The Firstlings of the Flock, and Fat, to go
 To offer up to God, who did respect
 His Sacrifice: But *Cain's* he did reject.
 Then *Cain* was Wrath, his Countenance soon chang'd,
 Thus said the Lord to him, *Why art thou strange?*
If well thou dost, thou shalt accepted be,
If ill thou dost, Sin at thy Door doth lie.
 Soon after that, *Cain* talk'd with *Abel*, when
 They were i'th Feild he slew his Brother, then

Thus said the Lord to *Cain*, *What hast done ? I,*
The voice o'th' Brothers Blood from th' Earth hear cry.
 But how happ'd this ? or what's the cause I pray,
 That *Cain* his Brother *Abel* thus did slay ;
 'Twas Envy, for in that he did proceed,
 To execute this bloody treacherous Deed,
 Because the Lord, the Sacrifice of *Cain*
 Rejected , and accepted his, was slain.

VII.

Cain's Punishment.

WHAT Punishment to *Cain* was sent,
 And what Plague fell upon
 Him, Curs'd was he of God, to be
 For e'er a Vagabond.

VIII.

Remember thy Creator.

REmember thy Creator in the prime
 O'th' Youth, before the evil Days, or Time
 Come, when thou'lt say, *I take no Pleasure in*
The Years and Days that lately I have seen.

Whilst

Whilst light o'th' Sun, o'th' Moon, o'th' Stars remain,
 Before the Clouds return, after the Rain ;
 That's, whilst thy Eyes lend to thy Body light,
 As doth the Sun by day, the Moon by night ;
 Or Cloud return after the Rain, (that is)
 Before stark Blindness, as a dark Cloud seize
 Upon thine Eyes, when many a woful Tear,
 With Humors have them wash'd from Year to Year,
 When the House-keepers, and the strong men all
 Shall bow themselves, and tremble like to fall,
 The Grinders cease, because they are but few,
 And those look out o'th' Windows, dark shall shew.
 The strong men are the Legs, as Pillars stands
 The keepers of the House, the Arms and Hands
 Which with the Pallie waggle, shake and shiver
 The Legs, tho' Props, shall tremble, bow and quiver.
 And in the Street, the Door then shut shall be,
 When noise (or sound) o'th' Grinding's low, and he
 At Voice o'th' little Bird shall rise, and all
 His singing Daughters, their attention fall ;
 That's when thy Ears have past Musical season,
 And can't attend to hear, Deafness the reason.
 The Door without, that is, the Mouth, so faint,
 As can't be open'd, but by some constraint.
 The rising up at voice o'th' Bird, doth show
 Old Age is wakened, even with Cock crow.

When

When Men shall be afraid of that is high,
 And likewise in the way, they fear espy ;
 That's when they climb, Fear doth possess them, and
 They stumble likewise on the Plain they stand.
 When th' Almond-Tree shall flourish, that (i'll show)
 Is when thy Head, shall with white Fleeces grow.
 When the Grasshoppers shall a burden be,
 That's when thy Legs gouty are, and crasie.
 When all Concupiscence from thee's gone quite,
 That to thy Meat, thou hast small Appetite.
 Or e're the Silver Cord be loos'd, or slack'd,
 Or Golden Bowl be broke, or Pitcher crack'd ;
 Or Wheel or Cestern broke, that is, saith one,
 The Nervous Pinacles to th' Urine gone.
 The Silver Cord, the Back Bone stretched out,
 And golden Bowl, the Heart, whence Life doth sprout.
 The Picther broke, at Fountain doth narrate,
 The heat o'th' Liver lost, the Stomachs fate.

IX.

*That Self, more than Adam is
to be blamed for sinning.*

THough Sin at first, on all, through *Adam* came;
Yet let not him, (but Self) bare all the blame.
For as I heard, perhaps the thing was true;
A Rich Man, to a Poor Man, this did shew,
Set him to work, who dig'd i'th' Ditch apace,
'Till sweat o'th' Brows did trickle down his Face;
Then tossing up the Earth with Shou'l or Spade,
This Cry did utter, and these Words he said,
O *Adam* ! *Adam* ! *Adam* ! And hard-by
His Master walking, thus did hear him cry,
And to him call'd ; Friend, why dost *Adam* blame ?
O Sir ! (said he) I need not tell the same,
'Tis full well known, how I by *Adam*'s fall,
Not only I, but we his Offspring all ;
As he himself, with Sweat o'th' Face i'th' Dust
Must work, since he from Paradise was thrust.

Had

Had he not sin'd, we'd not subjected bin;
 Think I to work i'th' Earth: But for his Sin
 God sent him forth to Till the Earth: He came
 From it, and to't he must return again.
 Thou *Adam* blam'st; but how if in his stead
 Thou wert, then thou wouldst do just as he did.
 For this observe, these Words I speak to thee,
 Cast down thy Spade, leave Work, and follow me.
 If my Command and Precept thou'lt obey,
 Two strokes of Work thou shalt not do all day;
 But live at ease, and from thy Labour cease,
 Taking thy Rest in Safety and in Peace.
 If this my one Command thou keep, 'tis small,
 Thou shalt not want for any thing, but all
 Thou canst desire, to the I'll freely give,
 And thou as 'twere in Paradise shalt live.
 Thou at my Table shalt set down to Meat,
 And eke Diurnal of my Banquets eat
 Of Dishes rare, of every Mefs but *one*,
 Which shall be cover'd, look not thou thereon;
 I mean not that thou may not see th'out-side,
 But don't uncover't, in thy place abide;
 Lust not to know what 'tis, but do refrain
 From touching it, if I thee entertain:
 Then if thou dost this one Command obey,
 And keep my Precept, thou shalt with me stay,
Living

Living at Ease, with Comfort, Joy and Pleasure,
 Rise when thou wilt, and lie down at thy leisure.
 Touch not the Mess, the Dish uncover not,
 But let it stand alway clos'd up and shut.
 So whilst thou dost this my Command obey,
 Within my House thou may'st be sure to stay :
 But if my Precept thou do not observe,
 But disobey, and from my Counsel swerve,
 Then of my Dainties rare, thou mayst not feed.
 But from my House shalt be expell'd indeed.
 So, for some time, this Poor Man he remain'd ;
 Within the House, being bravely entertain'd ;
 For he had all his Heart could well desire,
 Food in due season ; when cold, a good Fire ;
 If weary, then a Bed, his Bones to rest :
 Surely (thinks he) now I am greatly blest !
 But on a time, when he to Dinner went,
 Sate down at Table, none being there present ;
 Then in his mind it secretly did spring,
 This is the time to see what's in this thing ;
 So up he starts, the Dish uncovers, then
 Out leaps a Mouse, away it runs ; and when
 He sees this Mess, no other Rarity had,
 Forbidden Fruit, to take, doth make him sad.
 In comes his Master, brought him to his House ;
 What now ! (saith he,) why sad ? Hast seen the Mouse ?

Yea,

Yea, (quoth the Man) I in the Dish did peep,
 And suddainly a Mouse thereout did leap.
 So says his Lord, Now see, leave off for shame,
 No more blame *Adam*, Self's only to blame :
 When *Adam* sin'd, from Paradise he went :
 So hast thou now broke my Commandment,
 And from my House and Table thou must go,
 Because what in the Dish was, thou wouldst know.
 Couldst thou have been contented in thy place
 Thou happy wert ; but now art in disgrace,
 And to thy Work i'th' Ground, with sweat o' th'
 Return again, thy Mind to digging bow ; (Brow,
 And learn for time to come, content to be,
 When placed where, thou mayst live happily ;
 And learn for time to come, not *Adam* blame ,
 But Self, Self do, Self have, 'tis still the same.
 If this be so, although the case was sad,
 Yet 'twas no more than his Desert he had.

X.

*Several Petitions and Prayers to
God, to be taught of him.*

TEach me, O Lord, thy Fear, which will begin
Wisdom in me, and lead me from my Sin.
Teach me, O Lord, thy Truth, and I thy Fame
Will spread abroad, trusting in th' holy Name.
Teach me, O Lord, of one Accord to be
And of one mind, with those that trust in thee.
Teach me, O Lord, that I acquainted may
Be with the Children of the Light and Day.
Teach me, O Lord, by thine admonishment,
In all Estates, fully to be Content.
Teach me, O Lord, for to rehearse thy Acts,
And let my Hands commit no Bloody Facts.
Teach me, O Lord, according to thy Will
To ask in Faith, that thou my Heart may fill.
Teach me, O Lord, my Ways for to amend,
And grant I may to Idols never bend

Teach

Teach me, O Lord, when vain Thoughts do arise,
 I Christian like, by Prayer them surpise.
 Teach me, O Lord, by thy Eternal Might
 Against thy Foes, couragiously to Fight.
 Teach me, O Lord, that I may never mock
 At Sin as Fools, nor be a Laughing stock.
 Teach me, O Lord, offences for to take;
 Yea, ten times told, rather than once one make.
 Teach me, O Lord, as I desire of thee
 To be Forgiven, to forgive Injury.
 Teach me, O Lord, to slight all Earthly Toys,
 And let my Heart be fixt on Heavenly Joys.
 Teach me, O Lord, a true account to give,
 Even of my Stewardship whilst that I live.
 Teach me, O Lord, that I my Sins to thee
 May all confess, and by Christ be set free.
 Teach me, O Lord, by Divine Inspiration,
 To sound thy Praise, a midst a Crooked Nation.
 Teach me, O Lord, that what in Hand I take,
 With Wisdom I accomplishment may make.
 Teach me, O Lord, Ambitious Pride to shun,
 That naught may be Mis-thought, Mis-said, Mis-done

XI.

*Directions where to find
Wisdom:*

*Some Breathings of Love, which truly do move
Unto such, that do Wisdom desire,
Declaring the Way, in which Wisdom may
Be found of those, for her enquire.*

WHO seeks for Wisdom, and would Virtue find?

A secret Treasure, and a quiet Mind,
A Fruitful City, and a pleasant Hill,
Whose glorious Prospect *Sharon's* Rose doth fill,
Dropping down Virtues, Distillations sweet,
Cooling the Sons of *Zion's* ardent heat;
Whose strong Desires, as lively Sparks aspire
Still upwards, as doth naturally the Fire.
It's Situation towards the East doth stand,
(Or rising of the Sun) its Soil or Land;
It's Fertile, Pleasant, Amieble and Fair,
Which *Bashan's* Oaks, and *Lebanon's* Cedars bear,
With all the stately Trees o'th' Forest, and
The choicest Garden-Spices in this Land

Do grow, as Myrrh, Spiknard and Cinamon;
 With Trees of Mence, Calamus and Saffron.
 A goodly Place 'tis, pleasant to the Eyes,
 A Place to be desir'd, where dwell the Wise,
 And Prudent Minds, who value Virtue more
 Than precious Stones, or Gold within the Ore;
 Because compar'd unto her, all things are
 But Dross and Dung. A Spotless Virgin fair,
 In whose Right-hand is Time, with length of Days,
 Her Left-hand Honour, Riches; all her Ways
 Are Paths of perfect Peace, and Pleasantness;
 With her's great Treasure; Joy she doth possess:
 A Crown Immortal on her Head she wears,
 Deckt with bright Diamonds, like to glittering Stars.
 Her Tyre is Rich, her Necklace of pure Gold;
 Her Bracelets fill'd, with precious Pearls ne'er told.
 For number numberless, innumerable,
 Unto all Virtuons Minds most delectable.
 This is that Queen of Wisdom, who her finds,
 A greater Treasure hath, than all Earths Mines
 Of Gold and Silver: For she'll guide thy Way
 From Darkness gross, unto Lights perfect Day.
 Who doth her seek, assuredly may find
 Her in the Closet of an Humble Mind,

In which she dwells, darting her Beams of Light
 Into the Heart, that she discover might
 The crooked Paths, and sinful Ways, wherein
 The simple Soul, a Captive long hath bin,
 To free the Soul, that if it will, it may
 Refuse Night's Darkneſs, and embrace Light's Day.
 O! then come all, who Wiſdom do deſire,
 And thus, as once I did, for her enquire,
 Who ſought not long for her; but ſhe reveal'd
 Her dwelling in my Heart had been conceal'd.

XI.

A Psalm in Praise of Wiſdom.

TO Wiſdom I my Mind will bend,
 And Underſtanding ſhe will ſend
 To me; for on her I'll depend,
 And ſhe alone ſhall be my Joy.

I'll ſeek for her, and ſhe will be
 A Guide delightful unto me,
 Walking i'th' Paths of Equity;
 With her alone will I rejoyce.

Where e're I do her Works espy,
 They are delightful to mine Eye,
 For she's of Assiduity ;
 With those that on her do depend.

She's better than the Silver fine,
 And Richer than the Golden Mine ;
 As bright as Sol himself doth shine :
 With her dwells Immortality.

I'll prize her more, than Gold most pure,
 And on her, would be fixed sure ;
 For she's a Rock that will endure,
 And conversant with *Elohim*.

She's Comely Beautiful and Fair ;
 All precious Pearls, cannot compare,
 To her a Tree of Life so rare,
 And she alone will I exalt.

XIII.

*Concerning the manner of the
Appearing of Wisdom.*

THUS seeking Wisdom, Wisdom as a Light
 Within my Heart, appeared most glorious
 Like to the splendor of the glorious Sun, (bright.
 Expelling Clouds, and causing Mists to run
 Like scorched Scrowls, and vanish quite away,
 That Truth and Righteousness might now display
 Its self, and put forth Fruits o'th' Heavenly Vine,
 Against the which the *Esaubites* combine:
 But let them know, their Combinations are
 To *Samson's* strength, no better than a Hair.
 The Stone cut out o'th' Mountain without hands,
 Must now increase, and greatly fill our Lands,
 Assuredly, on whom this Stone doth fall,
 Its ponderous weight, to Powder grind them shall.
 But they are happy, fall upon this Stone,
 Whose Hearts are broke, with true Contrition,

They shall be mollified with holy Oyl,
 And by the Lamb's Blood, cleans'd from Filth & Soyl,
 That they as Virgins pure, array'd in White,
 Prepar'd may be, to walk in Wisdom's Light,
 Which shineth in their Hearts, who it obey,
 Even more and more, unto the perfect Day.
 Yea, Wisdom cries without, her Voice i'th' Street
 She utters loud, the Simple for to meet.
 And turn them from that way, to Death doth lead,
 Wherein, like to a Post, they haste with speed,
 Calling amongst the press of all desiring,
 And thronged croud of Thoughts, that we retiring
 May seek for Wisdom: O! ye Fools, saith she,
 Why will ye dye? Return, return to me,
 That I my mind may pour out to you, and
 May give you Knowledge, for to understand
 Dark Words, and Prudent Sayings of the Wise
 With Parables, in Wisdom to surmise;
 And recreate your selves, with Solace sweet,
 That to embrace her in your Hearts you meet;
 Then keep her, and to you she'll be a Guide,
 Receive her in your Hearts, and she'll abide,
 And to your Souls, with Knowledge bring delight.
 And cause you through her Counsel walk upright.
 O! seek her early, while she may be found;
 She oft Instruction, with Reproof doth sound,

To those her seek, that they may understand
 The Fear of God, is the Beginning, and
 First Gate of entrance, to that City where
 None but the Sons of Vertue do appear,
 Who sought for Wisdom, more than Gold refin'd,
 And till they found her; could not rest in mind,
 But rove from Hills, to barren Mountains, where
 Like scattered sheep, amongst the Wolves they were
 Grievously bitten, prick'd and torn with Thorns,
 Yea, often push'd with *Bashan's* Bulls Brass-Horns,
 Till almost tyr'd, yet at last did appear;
 Where think you? even in their Hearts, most near
 The proper Habitation of her Rest,
 That those who seek, may of her be possess.
 Who so doth find her, hold her fast, besure,
 For she's a Rock, that will for e're endure;
 A hiding Place, a Covert, and strong Tower,
 Whereto the Righteous run, God's Arm of Power,
 His Word, by which all things created were,
 That in the Heavens, Earth, Sea and Land are.
 A Queen; before the Depths, with Honour crown'd,
 A Virgin fair, for Beauty most renown'd.
 He that approach into her presence will,
 Must Self deny, Self mortifie and kill,
 And enter with the patient Crown of *Job*,
 And she will cloath thee with a Princely Robe.

Wouldst thou her blessed Company enjoy,
 Then bid adieu, to all Lusts base annoy.
 If thou desirest to have her for thy Freind,
 With Peace towards all, what may be, thy Mind bend:
 For where is Peace, there Wisdom may be found;
 But where is Strife, can any thing be found?
 She is a Virgin of more purer Eyes,
 Than to behold Sin's base Deformities.
 She is a precious Pearl, and valued high:
 Come, who can part with all, thou may her buy.
 Stay, I'm not bought with Money; nay (saith she)
 Come, buy, come buy without Price; I am free;
 Come, buy you Milk and Honey, is my Call;
 Come, buy without Price, 'tis free for you all:
 Why spend you Labour, for that is not Food,
 And Strength for that which will not do you good?
 Awake, awake, 'tis high time, open your Eyes,
 Obey Christ's Voice, let Wisdom's Light arise
 Within your Hearts, that checks for Evil; and
 Be sure Obedience yield to its Command,
 That as a Sword and Hammer, by great Power
 It may smite down, and as a Fire devour
 The Stubble; for I know the Lord demands
 The Fruits of Righteousness at all your hands,
 You great Professors, that long time have been
 Talking of Righteousness, but found in Sin;

And

And you who to God's Light and Truth confess,
 Have felt its Virtue, yet do not possess
 It in you : I a word of Exhortation
 Unto you give, make you the Application.
 Consider, First, why God discovers Sin.
 (The strait Gate) & broad Way the World walks in,
 Vain Customs, Pride, Hypocrisy, Deceit.
 (Truth, Righteousness and sound Words, these more
 Are your Profession to accompany, (meet
 Yea, perfect Fruits of true Chistianity,)
 As those, who in the Life of Christ do dwell,
 Experimentally to you can tell.
 Are not these things thus laid before your Eyes,
 That you the best may chuse, the worst despise?

And now, a word to you that hate the Light,
 And to God's gracious Spirit do despise,
 Counting that an Unholy thing, and Low
 A Natural Light, which doth to all men show
 Their secret Sins, a Common Grace, whereby
 There's no Salvation : thus you vilifie
 Christ's precious Blood, that on the Cross was shed
 For your Redemption, who through Sins are dead,
 Counting God's only Son, our Prince and King,
 The Lamb, Christ Jesus, an Unholy thing ;

Despising

Despising God's free Grace and tender Love,
 That in your Hearts from time to time hath strove,
 Calling that Natural Light and Common Grace,
 Which gives true Knowledge of God in the Face
 Of Jesus Christ, God's Covenant of Light
 Unto the *Gentiles*, and his Arm of Might,
 By which, Salvation he doth work for all,
 To th' ends o'th' Earth, that on his Name do call.

But, Lord ! who hath this our Report receiv'd ?
 And who hath in thy Christ, the Light believ'd ?
 And to whom is thy powerful Arm made bare,
 And Out-stretch'd Hand ? by which all Nations are
 Invited and allured by thy Love,
 To taste o'th' Bread of Life, comes from above,
 And drink abundantly ; for now Christ says,
 He that believes in Me, though dead I'll raise :
 I am the Resurrection, Life and Light,
 Believe in me to Day, before the Night
 Of Darkness nigh, o'er-spread your Land, wherein
 That Light once shin'd, which manifested Sin,
 And secretly reprov'd, when none was nigh,
 The Evil to discover or descry.
 This was God's Love, and is his Grace to all,
 Which ne'er consents to Evil, but do call

From Sin to God, from Darkness to Light clear.
 Break down Partition Walls, and so draw near
 To God and Christ, by Love's strong tying Band,
 Against the which, the Gates of Hell can't stand.
 Its Strength's so great, it Armies over-powers ;
 Its Scent more sweet, than Garden spiced Bowers ;
 Its Nature's such, makes stony Hearts to bleed ;
 Forgives its Foes, its Enemies doth feed ;
 Seeks not Revenge, but puts up Injuries ;
 Forgives and covers Faults, and so describes
 Its heavenly, pure, divine, immortal Birth, (Earth.
 From that below ; born and brought forth i'th'

XIV.

A PRAYER.

A Rise, O Lord, in this the mighty Day
 Of thy great Power, and richly do display
 Thy glorious Light and Truth abroad this Land
 That all, both Old and Young, may understand
 The Riches of thy matchless conquering Love,
 Thou God of Glory ! who dost dwell above,

To

To whom on well tun'd Instruments let's sing
 Praises and Honour: Glory to our King,
 Who Rules in Power on Earth, and Reigns o'er Hell;
 And in the highest glorious Heaven doth dwell,

A Princely Tribe all Wisdom's Children are,
 Deckt with a Crown Immortal, which they wear.

XV.

An Alphabet of two Lines.

A Precious Light in all Hearts doth arise,
 Take heed thereto, be sure, all who be wise

Believe in Christ the Light, who checks for Evil,
 God's mighty Power in all to slay the Devil.

Canst thou, O man! complain for want of Power,
 When God's Love, Light & Free Grace every hour

Doth in thy Heart for Truth and Justice call,
 That thou may'st be redeemed from the Fall

Examine well thy Heart, and thou may'st see
 God's Love, Light and Free Grace, is great to thee

FOr oftentimes a Light thou can't deny,
Within thy Heart doth Wickedness descry.

Great is its Power, for this I right-well know,
Could Satan with Hell-Gates it overthrow.

HE would by no means suffer that to be,
Makes known his dark Deceit so perfectly.

INto that Light then, let thy Mind return,
Which as consuming Fire, all Dross will burn.

Keepe low in it, and it will purge thee so
Thou shalt appear more white than driven Snow.

Like one of *Sion's* Sons in Righteousness,
Whose Robes are *Grace* and *Truth*, a comly Drefs.

MInd, mind that Light, all who desire to be
Freed from the Bondage of Iniquity.

NO other Power but Christ, God's Sons of Love,
Can from the Bondage of Corruption move.

O! That men's Eyes were open'd to behold (Gold.
God's Light and Love, more worth than finest

Prepare your Hearts, these Tydings to recieve,
Great Joy and Gladness to all those believe.

Quake,

QUake, Quake, ye Stout, before this Light to stand
Which is the Thunders of God's great Command

Raise up your Forts, and let your Trench be cast,
Call all your Strong, prepare to War, make hast;

SEt up your Standard, and your Ensign show,
Sound *Babel's* Alarm, and her Trumpet blow,

THis is the Day the Lord of Host will be
A King in *Sion*, and set *Israel* free.

UNto the Lord, ye Lambs of Light, sing Praise,
Now and for ever, bless his Name always.

WO to the Stout and lofty Cedars tall, (all
Who hate the Light, and slight God's Mercies

YOn stubborn Hearted Ones, who still persist
To smite the Harmless with a bloody Fist,

ZEalously will the Lord, in flames of Fire
Render you Vengeance in his dreadfull Ire,

XVI.

An Alphabet of one Line.

A *Dam* by Sin brought Death o'er all Mankind,
B ut Christ is come, to quicken Soul or Mind.
C AIN did his Righteous Brother *Abel* slay ;
D estitution comes on all, walk in his Way.
E VE, she the subtil Serpent's Voice obey'd,
F orbidden Fruit did eat, so was betray'd.
G OD curst'd the Serpent, Dust must be his Meat,
H e on the same all days of's Life must eat.
I OSEPH was by his Brethren sold away,
K indred unkind, their Brother thus betray :
L ittle they dream'd, when it they did effect,
M ight come the time to *Jo.* they must subject.
N o other Project would these Men content,
O nly poor *Joseph* from them must be sent,
P osted away into dark *Egypt's* Land,
Q uite from his Country, yet in this, God's Hand

Right well is seen. Poor *Joseph* he became
So great in *Egypt* as to rule the same :
This was his Portion, he the Lord did fear :
Unto Temptation would not yeild, nor hear,
What did his Mistress unto him propose,
You see deny'd the same, and would not close,
Zealously bent 'gainst Sin, did her oppose.

XVII.

To Out-side Professors.

You great Professors, who possessors are
 Of earthly Riches, but of heavenly bare ;
 Why do ye thus, for Husks and Shells contend,
 Figures and Shadows, which must have an end?

XVIII. A

XVIII.

*A Call to the Old and Young, to
behold the Day of God, &c.*

TO Rich, to Poor, to Old, to Young, to all
I sound Alarm, and with loud Voice call,
Awake, awake, rouse up, ye Slugs arise,
Shake off the Dust, with Eye-salve 'noint your Eyes,
That you this great and glorious Day so nigh
Approaching, yea, now Dawned, may espy,
In which God's Promises fulfilled are,
Of which the holy Prophets did declare,
How that i'th' latter Days the Lord would be
A God to Jacob, his Captivity.
Return, and eke *Jerusal'ms* walls rebuild
(I'th' Situation of a pleasant Field)
And that Mount *Sion's* holy Hill should be
Above all Hills exalted in Glory,
To which the Nations round about should flow,
And many People say, come let us go

D

Unto

Unto the Mountain of the house o'th' Lord,
 That he may teach us, and with one accord
 We in his Ways may walk. From *Sion* shall
 The Law proceed, and God's Word unto all
 Within the New-*Jerusalem* plain be heard,
 That he may Reverenc'd be, obey'd and fear'd,
 Who shall judge Nations: many he rebukes,
 And makes them beat Spears into Pruning-Hooks,
 And Swords to Plow-Shares; Nations shall not learn
 To War, nor lift up Hand to fight again.
 The time draws near, these things fulfill'd must be,
 And happy are they that these things shall see.
 For Christ is come, men's Lives not to destroy,
 But them to save; and this is cause of Joy:
 He is not come to kill men, but give Life,
 And free from that which is the cause of Strife,
 That men may live in Unity and Peace,
 And Amity; and Wars and Bloodshed cease.

XIX.

*Concerning God and Christ bearing
the Name of Light, &c*

A Time of Darknes o'er this Land hath been,
 So thick, so dark, so gross because of Sin,
 That many People Truth will not receive,
 That God is Light, nor in his Son believe;
 Although the Scriptures amply do declare,
 That God and Christ the Name of Light do bear.
 And first concerning God, who all things made
 By his eternal powerful Word, He said,
 Let it be so, and so it came to pass,
 That all in Heaven and Earth created was.

This God is Light, and in the Light doth dwell,
 As doth the holy Scriptures plainly tell:
 In many places you may plainly find,
 Who read the Scriptures with an humble Mind,
 And that his Son, our Christ, who is the Lamb,
 Is call'd the Light, who from God's Bosom came

To lead Man up to God out of the Fall,
 In which through Sin, we are concluded all;
 And so through Sin, in Death and Darknes be,
 Till by the Light of Christ we are set free,
 Who came to lead, all those that him obey,
 Out of the Night, into the perfect Day.

O blessed Day! O glorious Day of Light,
 Which conquers Darknes, and expels the Night.
 Blest be the time, in which thy Day-Star bright,
 And Morning redness of Eternal Light,
 Our Hearts did visit, and thy splendent Rays
 Reveal the Glory of these latter Days,
 In which the Lord of Hosts, our God most high,
 According to his Promise, doth draw nigh
 Unto his Heople, and their King will be,
 And by his powerful out-stretch'd Arm set free,
 His Sons and Darughters, who long Captives were
 Under oppressing *Pharaoh*, and did bear
 The heavy Yokes, oppressing Burdens, and
 Increasing Tasks of black dark *Egypt's* Land.

XX.

Of Divine LOVE.

WHat shall I say of *Love*, the chiefest Good?
 'Tis Bread of Life, the Soul's Cœlestial Food;
 The blessed Mansion of Eternity,
 The Residence, and Dwelling of the high
 And lofty One; the *New Jerus'lem* bright,
 Fill'd with that glorious Splendor and great Light,
 Which doth the seven-fold Light o'th' Sun transcend,
 Which Light transparent, never shall have end.

O depth of Love, and boundless Ocean wide!
 Under the shadow of thy Wings us hide:
 And keep us, Lord, in perfect Rest and Peace,
 Show'r down thy Mercies, make all Discord cease;
 Reveal thy Light, thy glorious Truth make known,
 And by thy conquering *Love* bind all in one,
 That in an Oneness, all may sing amain,
Jehovah, King on Earth, in us doth Reign.

XXI.

An Exhortation to dwell in Love.

DWell Friends in Love, and then no Strife will be;
Nay, nor Contention, but an Unity :
For Love in all things doth for Oneness call,
Thinking no Evil, but prue Good to all ;
Yea, Love is God, and God is Love and Light,
Fulness of Pleasure, Joy and great Delight ;
Dwell ye therein, and ye shall witness, Friends,
Such sweet Enjoyments cann't be writ by Pens :
For since the Lord in mercy hath made known
This Dispensation of his Love, and shown
To me its Vertue, and choice Nature pure,
To ye with boldness, this I dare assure,
That Love's the highest Dispensation, yea,
That ever hath, or will displeased be.

XXII. *Christ*

XXII.

Christ the true Light.

Christ the Son of God's Love.

DWell in Light, and there true Love will be:
Dwell in true Love, and great Light ye shall see:
For in the Light, there true Love doth abound,
And in the Love, there true Light may be found:
For Light and Love, tho' they seem two by Name,
Yet one in Substance, and in Truth the same.

XXIII.

A Salutation of Love to J.C. &c.

Dear Friend J. C. with true unfeigned Love
 I thee salute, which in my Heart doth move
 Towards thee, and all our tender Friends most dear,
 Whose minds are staid on God, in his pure fear
 Feel me, dear Friend, a Member joyntly knit
 To all, in Christ, in heavenly Places sit;
 And here to Friends no Stranger would I be,
 Though they my Face, as outward, ne'er did see.
 For truly Friend, I dearly love and own
 All travelling Souls, who truly sigh and groan
 For the Adoption, which sets free from Sin,
 And Works Redemption, from that state wherein
 The Prince o'th' power of Darknes long did reign;
 But blest be God the time's at hand, a Chain
 In utter Darknes must his Portion be
 There to be bound, and never more set free.

XXIV. *Cono*

XXIV.

*Concerning bearing the Heavenly
Image.*

O ! All the Riches that are here below,
Pomp, State and Glory, man esteemeth so:
What is it all ? if I it once compare
Unto a Child, that doth God's Image bear,
But Dross and Dung, yea, filthy Dirt and Mire,
To purest Gold refined in the Fire !
How can I then but dearly love and own
Those precious Members, which are Bone of Bone,
And prize their presence, and enjoyment more
Than Butts of Wine, and Oyl, and Barns of Store ?

XXV.

*Concerning a Righteous Man's
Work, &c.*

THe Man that lives in Sin, walks in the Night,
And spends his Days in Darkness, not in Light,
A Righteous Man his Works to Life do tend,
But Wicked Men their Minds to Strife do bend.
Avoid the ways of Satan, they're not right,
But trace the Steps o'th' Just, which shine as Light.
Comfort the Comfortless in time of need;
Distribute to the Poor, and Hungry feed.

XXVI.

A Complaint against New-England Professors.

O Sad! *New-England*, I have heard strange News
 Concerning thee; Why didst thou thus abuse
 God's Children dear, Male and Female? Surely
 There Blood thou slew, and Hang'd, aloud doth cry
 Unto the Lord, who will avenge the same
 Upon thy Head, (a Record to thy shame)
 A shameful thing indeed! what shall I say?
 You are the stock of *Cain*; this was his way.
 Your cruel Works, your hardned Hearts make known
 Your *Babel* great, must to the Earth be thrown;
 Your boastings high, like *Capernaum* tall
 Must all come down; your Pride shall have a fall,
 You that so cruel and merciless were,
 The vengeance of Almighty God must bear.

XXVII.

Concerning Persecution.

Since *Abel's* time unto this present day,
There is an Evil that has born great sway,
An Evil great, a Horrid and Black Sin,
Call'd Persecution ; All that walk therein,
What e'er they say, profess or do pretend,
By Persecution People to amend ;
Yet none of them could ever make appear
Coercive means was a good course to steer ;
It ne're did Mend, but rather always Mar ;
Who e're harpt on that String, still made a Jar ;
It is a hateful, foul, destructive thing :
To King nor People, It ne're good can bring :
The Work and Fruit thereof, as many write,
Nought else produceth but an Hypocrite.
I think it strange, why some should pleasure take,
And toil themselves, but Hypocrites to make.
It is work that Marks all in it are,
With Mark and Badge of Satan, which they wear,

The

The Mark o'th' Flesh. and Birth that's from below.

A Badge with which all Persecutors go.

For as it was, so still it is, I say,

The Fleshly Birth the Spirits Birth would slay.

Nothing more certain is, the Mark and Seat

O'th' wicked Whore, than Persecution great:

Nothing the mark of the false Church more plain,

Than Reformation per force to maintain.

Nothing more plain is writ in Letters Red,

Than Antichrist, where they Mens Blood do shed

About Religion, and Religious things ;

This is a truth ; Conviction with it brings,

To all that Sober, serious, moderate are,

It is an Argument great weight will bear ;

For Christ commanded, that the Wheat and Tare

Should grow together, till the Harvest were.

The Tares to be pluckt up he gave no leave,

Lest that thereby the Wheat should hurt receive.

He also told to his Disciples all,

When that from Heaven they would Fire call,

They did not know nor understand aright

What spirit they were of ; for his delight

Was, Mens Lives for to save, and not to kill ;

For this end did he come, to do God's will.

He also said, when that you Cursed are,

Then you should Bless ; when Persecuted, bear

It patiently, and Pray for Enemies,
 Do Good to those that hate you ; none despise,
 Because they are not now just as you are :
 The time may come, they may Gods Image bear,
 Though now Adverse, Idolatrous and Vain,
 The time may come, they Mercy may obtain,
 If now their Way be False, Erroneous , and
 Not Right, in time, they Truth may understand.
 The best way then, is still to let them live,
 And let your Light so shine, as it may give
 A better Understanding, that they may
 Receive the Truth, and walk in the right way :
 After this manner Christ his Scholars taught ;
 And those teach otherwise their Doctrin's naught,
 They ne'er did learn it of the Light, the Lamb.
 For Persecution from the Devil came ;
 'Tis he that sets Men to this Work, and they
 Shall of him have their Wages and their Pay.
 Therefore let none, that this bad Work attend
 Expect good Wages in their latter end.
 Their Work is bad, and their Reward will be
 Gnashing of Teeth to all Eternity.
 Thus much concerning Persecution here,
 A thing from which all Christians should keep clear.

XXVIII.

Another Prayer.

Lord God Eternal! by thy mighty power
 Preserve, I pray thee, in th' approaching hour
 Thy Lambs, thy Babes, thy little Ones, yea, all
 Who in Thee trust, and on thy Name do call.
 Support them (Lord) by thine out-stretched Hand
 And give them boldness valiantly to stand
 True Witness for thee, thy Truth and Light,
 And bear their Testimony (in despite
 Of Wicked Men, who wilfully oppose
 That saving Light, their deeds of Darkness shows)
 Gainst their false Worship and Idolatry
 Which holds the Seed in sore Captivity,
 That so the Righteous Seed o're all may rise
 To praise thy holy Name, thou only Wise,
 To whom be Glory, Honour and Renown,
 Who only worthy art to wear the Crown.

XXIX.

*Concerning the Philosophers
Stone.*

BLeft is that Man can want and can abound,
 And rest Content in all states; he hath found
 That precious Pearl, much hidden and unknown,
 Which may be term'd the Philosophers Stone;
 For it turns all to Good, the chiefest Gold.
 What-e'er it haps on, either Heat or Cold,
 Sun-shine or Rain, Riches or Poverty,
 Stripes or Reproaches, all things well comply;
 And with this Stone so joyntly mix and change,
 Its course most swift, throughout the World doth
 And by its sublime Vertue still convert (range,
 All things to Riches and great Joy of Heart.
 Press forwards, Chymists, and this *Stone* attain;
 For 'tis the *Summum Bonum*, and the main
 Point of Religion and Divinity,
 Thus in God's hand in true Content to lie,
 And at the ordering of his mighty Power,
 With true submissiveness, even every hour,

In still and quiet Resignation stand
To his disposing Porvidential hand.

XXX.

Concerning Covetousness

THere is a Sin too much liv'd in,
It many Cloaks doth ware ;
These Cloaks much us'd and much abus'd,
Are almost grown Thread-bare.
The Rich Men yet these Cloaks will get,
And wear them frequently,
As if so be no one could see
What under them doth lie.
Alas! Alas! these Cloaks may pass
Avarice to cover,
Yet all won't do, to tell them true,
Though wrapt over and over.
This Sin which hath so many Cloaks,
Is named Covetousness ;
Here ye may see Idolatry
In some great things profess,
E

Although

Although this sin so much liv'd in
 Be meer Idolatry ;
 Say what one will, they'l live in't still,
 'Tis Truth none can deny.

XXXI.

*Concerning Pride, Avarice and
 Luxury.*

Pride, Avarice and Luxury, these three
 Are Evils great, avoided for to be,
 By all who Christ profess, and bear his Name ;
 His Life and Doctrin did condemn the same :
 Pride was the Evil, which did first prevail
 Misery (on all, through *Adam*) to entail.
 Pride and Self-love desires to grow so great,
 Pursues, and craves to know what is not meet ;
 And when obtain'd, it works a strange exchange,
 Drives out from Paradise, on Earth to range.
 So Pride before Destruction goes, and all
 That are of Haughty minds must have a fall.

Proud Man God did resist, and doth so still,
 But doth the Humble teach to do his Will.
 His Will then done, Man does enjoy Gods Peace,
 Rests in his Sabbath, and from Sin doth cease.

Avarice is an Evil great indeed,
 Because from it all Evils do proceed.
 A Root of Mischief, 'tis Idolatry,
 A Sin from which we all should swiftly fly.
 But having touch'd on this great Sin before,
 The less need say, and so now pass it o're.

Luxury next is that of which I write,
 An Evil great t' indulge the Appetite.
 'Tis an Excess of Pleasure and Self-ease,
 With Christian moderation ne're agrees.
 To say, What shall we eat, or drink, or wear,
 It was the Gentiles for those things took care.
 But Christ to his Disciples thus did say
 Take ye not thought; he shew'd another way.
 First seek Gods Kingdom, and his Righteousness,
 All other things the Lord will add and bless,
 By which those that Luxuriously did feed,
 And drink excessive, are reprov'd indeed.
 Indeed the same severe Reproof doth merit;
 For those it use, strange Mischiefs shall inherit,

Not only to their Bodies and Estates,
 But on their Souls brings burdens and great weights,
 Impareth Health, it shortens Life, and still
 Unfits the mind to do Gods holy Will.
 And those in Luxury and Self-ease dwell,
 Forget God, so must be turn'd into Hell.

There's one thing more, to you I now may name,
 Apparels, first ordained to hide Mans shame.
 And why of these should Men be proud, I pray ?
 And for what reason should they be so gay ?
 Since the first Coat, which *Adam* wore, was spun
 By Sin, a Thread and Work hath all undone.
 Why then should Man use so much Cost and Care,
 His Lapse to show, thus trim the Badge to wear,
 As if to all he meets, he would impart
 His Innocency lost, and Pride of's Heart.

Well, this I say, Pride, Avarice and all
 Luxurious ways, sprung up through *Adam's* Fall;
 And as Man comes to be restor'd again
 By Christ, these Sins are mortifi'd and slain.
 But those live in such Evils and Excess,
 Be no good Chrtstians, what e're they profess.

XXXII.

Concerning Temperance.

Temperance is a Vertue choice and rare;
 (This Age) these Trees are scarce, such Fruit doth
 This is an Age, Intemperance and Sin (bear.
 Too much in Fashion are, too much liv'd in;
 An Age so strange, in which some strangely deem,
 None can be Loyal, Temperance esteem.
 Temperance seems as banish'd from our Land,
 While Health's and Huzza's in repute do stand.
 Temperance yet good Men will highly prize,
 It always was much valu'd by the Wise,
 Because it leads in Ways, preserveth Health,
 Ought more to be prefer'd then Earthly Pelf:
 The contrary, great ill-convenience brings;
 Most of Diseases from Intemperance springs.
 Exstreams; Excess in Meat and Drink, annoy,
 They hurt the Mind, and Body do destroy.

Therefore the best Advice that I can give,
 Is Abstinence, not too much to receive.
 More are destroy'd by Superfluity,
 And dye, than those through Want and Penury.
 Besides, the Sin is great, men can't enjoy
 Gods Mercies and his Blessings, but destroy
 And spend the Creatures on their sinful Lust,
 Offending God, provoking of the Just,
 To bring their Heads down low unto the Dust.

XXXIII.

*Concerning Health and
 Happiness.*

IF Health and Happiness thou wilt obtain,
 From Costly Food, Rich Dainties then refrain.
 If Health and Happiness thou highly prize,
 Not many Dishes use, Two may suffice;
 For many sorts of Food not well agrees,
 Hinders Digestion, and breeds Crudities.
 The first Concoction then, if not made well,
 The next can't mend it, as Physicians tell.

The

The meaner Food, and simple Diet plain,
 The Bodies Health most bravely doth maintain.
 An Healthful Body and a Quiet Mind
 Amongst the Epicures, who can them find!
 What Health, or Strength, or Peace, or Quietness
 Can those enjoy, live daily in Excess?

If Happiness in Health a Man may find,
 Surely much Happiness in a clean Mind.

A Man whose Mind is Holy, Humble, Pure,
 A Treasure hath that always will endure.

God gives his Creatures unto Man to use,
 But Gods good Creatures many do abuse.
 And on their sinful Lusts do spend the same,
 Him they dishonour, and blaspheme his Name.

XXXIV.

Concerning the Cross of Christ.

THe Cross of Christ, the Power of God,
The Enmity doth slay,
And bring the Soul from Death to Life,
From Darknes to Lights Day.
The Cross of Christ, the Power of God,
O're Hell Gates doth prevail;
Whoever in the same doth trust,
To help, it ne're doth fail.
The Cross of Christ, the Power of God,
To *Jews* a Stumbling-Block,
Unto Believers precious is
Elect, their only Rock.
The Cross of Christ, the Power of God,
To *Grecians* Foolishness:
They after Earthly Wisdom seek,
But Folly do possess.

He that doth not take up Christ's Cross;

And bear it willingly,

Cannot be Christ's Disciple, till

Himself he doth deny.

The Cross of Christ preserves from Sin;

And all who with it dwell,

Are ransomed from Death and th' Grave,

And all the Powers of Hell.

True Christians love the Cross of Christ,

And highly prize the same ;

They greatly do rejoyce therein

To suffer for Christ's Name.

XXXV.

Concerning the Soul's Travel, &c.

THere was a time in days by past,

When in my tender Years

I greatly cry'd unto the Lord,

To free me from my fears.

My

My Fears and Doubts, and Questionings,
 Which greatly did attend,
 Lest that I should miss of that Way
 Lead to an happy End.
 That Way in which the Lord alone,
 To serve I might be sure ;
 That Way in which he's Worshipped,
 By such whose Hearts are pure :
 Who do the Face of God behold,
 And see his Glory great ;
 This was the thing I more long'd for,
 Than for my natural Meat.
 Then as I cry'd, and sought the Lord,
 The Right Way for to know,
 The Lord was pleas'd in his due time
 The same to me to show.
 But whilst among the Watch-men of
 The Night I did enquire
 The Way, and my Beloved seek,
 Whom my Soul did desire ;
 I could not find the Way, nor yet
 See my Beloved dear,
 Till past blind Guides and Watch-men of
 The Night I was got clear.

One cry'd, lo here, and one, lo there;
 One that's the Way, one this;
 So I still here was in great Fear,
 Lest Right Way I should miss
 For all their Sounds Uncertain were,
 Their Trumpets did not blow,
 So as to give a certain Sound,
 And Right Way for to show.
 For all their Sounds, and Cries and Calls
 Were unto things without,
 Wherein no Certainty was found
 For to resolve my Doubt:
 Then I remember'd Christ foretold,
 When some, lo here, shall say,
 And some, lo there, then go not forth
 After them in their Way.
 For Heavens Kingdom is within,
 And who the Way will find,
 Which unto Rest and Peace doth lead,
 Turn inward must his mind.
 For what is to be known of God
 Within is manifest;
 And till the Mind be inward turn'd,
 None finds the way to Rest.

For till unto the Light within,
 And gift of God's Grace free,
 The Mind and Heart of man be turn'd
 The Right Way, he cann't see.
 Therefore the great concern of all,
 Who after God do seek,
 And long to know his Way and Truth,
 Is to be low and meek.
 For those who Meek and Humble are,
 The Lord will teach his Ways,
 And raise them up by his great Power,
 For to shew forth his Praise:
 And as the Lord in Mercy did
 To me his Truth reveal,
 So I will publish loud the same,
 And not the Truth conceal.
 Because I know the living God
 Would all the Truth should know,
 And none perish for want thereof,
 Nor to Destruction go.
 For God that did all Nations make
 Of one Blood, for to dwell
 Upon the Face of the whole Earth,
 Wills none should go to Hell.

He made not man to be destroy'd,
 But for a better end,
 Namely, to serve and worship him,
 And on him to depend.

The purpose of Almighty God,
 Was man might glorifie,
 And honour his Creator great,
 To all Eternity.

And not to live unto himself,
 Nor Satan serve in Sin,
 With Lust o'th' flesh, or Lust o'th' eye,
 Nor Pride of Life live in.

For such things they are not of God,
 But of the wicked World;
 And all that from them been't Redeem'd,
 Must in the Pit be hurl'd.

Now to the end that all Mankind

Might answer God's design,
 He his good Spirit freely gives,
 And those to it incline

Their Ears, and hearken what it saith;

And do the same obey,
 Be sure therein they cannot Err,
 Nor miss God's Perfect Way.

The

The Way of Light, the Way wherein
 The just men all did go,
 The Way of Life, the Way of Truth,
 The right way all do know,
 Who walk therein, it is the Way
 That leads to Peace and Rest,
 The Just Man's Path, a shining Light,
 All walk therein are blest.
 This is the Path *Abel* trod in,
 And *Abraham* also;
 Our Fathers *Isaac* and *Jacob*
 In this same Way did go.
 It is a Way the Vulture's Eye
 Cann't see; no Ravenous Beast
 Can tread, or set a foot therein;
 Nay, nor no Hireling Priest.
 It is a Way, for Ransom'd Ones
 From the Earth are Redeem'd;
 Those walk therein are lov'd of God,
 Though by men dis-esteem'd.

Blest be the time in which this Way
 And Day-Light did appear,
 Which leads to God out of all Sin,
 And frees from slavish Fear.

And frees from Wrath and Vengeance fore;
 For Evil Deeds is due;
 Which is the Portion o'th' Unjust,
 The Scriptures plainly shew.

Blest be the time in which this Way
 And Truth and Light did shine
 To th' satisfaction of my Soul,
 That for the same did pine.
 Hungred after Bread of Life,
 And thirsted for Drink sore,
 That Bread and Drink, which who receive,
 Ne'er hunger nor thirst more,
 That is to say, for other Food,
 Or other Drink, but still
 They daily pray unto the Lord,
 Thereof to have their fill;
 For they that hunger, and do thirst
 For Righteousness most pure,
 Are blest of God, and shall receive
 Mercies that will endure.

And now the goodness of the Lord,
 In making known his Way,
 And gathering out of the By-Paths,
 Where many go astray.

And

And feeding of my hungry Soul
 With Bread, and Peace, and Rest,
 Doth me constrain still to declare,
 His Name for ever blest,
 Who has done more for my poor Soul,
 Than I could ask or think.
 'Tis said in times of Ignorance,
 (By past) the Lord did wink;
 But now the Lord to all men calls,
 Repentance for to make,
 And from their sinful ways return,
 Or else go into th' Lake.

'Tis not he that Lord, Lord, shall say,
 But he that doth God's Will,
 And through great Tribulations goes,
 Shall stand on *Sion's* Hill,
 With Harps in hand, singing aloud,
 Praises to God most High.
 Such they love not their Lives to Death,
 But for the Truth can die.
 And those that can die for the Truth,
 And for Truth lose their All,
 They are the Sons of the most High,
 And have obey'd his Call.

They are a chosen People, and
 A Generation pure,
 A Royal Priesthood unto God,
 That shall for aye endure.

XXXVI.

*Concerning the breaking forth of
 the Word and Power of GOD.*

WHen God appeared in his Power,
 In his great Love and Light,
 And to the Sons of men made bare,
 His glorious Arm of Might :
 When by his Word he brake their Hearts,
 Which hardned were by Sin,
 And clear'd their Understandings dark,
 By Light shining within.
 Then did they feel and see and know,
 And understand aright,
 That all the works which they had wrought
 Were but toiling i'th' Night;

F

Though

Though they did read, and pray, and preach,
 And frequently attend
 Duties and Exccercise (so call'd)
 From Weeks end to Weeks end.
 Yet being err'd in mind from that
 Which is the ground, wherein
 All Sacrifice accepted is,
 Which from the same doth spring ;
 To wit, the Spirit of the Lord,
 And gift of his free Grace,
 Without the which none can approach
 To God, nor see his Face.
 What e'er such said, or thought, or did,
 It sinful was and vain,
 Their Offerings did no more please God,
 Than if a Dog were slain.
 And when by Light, and Truth, and Grace,
 These things were understood,
 Then from Self-acting they did cease,
 For that could do no good,
 And into Silence they were brought
 On God alone to wait,
 That in that way they now might go,
 Which Narrow is and Strait.

And in those pleasant Rivers swim,
 Where no Galley with Oars,
 Nor gallant Ship can pass thereby
 I'th' Channel, nor near Shores.
 Where Self no Reputation hath,
 But Man's Will must be slain,
 And all the Glory of proud flesh
 Into the Dust be lain,
 Where all Flesh must be silenced,
 And Death not dare to speak;
 No Woman in Transgression here,
 Nor Man i'th' Fall so weak,
 But only they whose Hearts the Lord
 Prepares, whose Tongues also
 The Lord hath touch'd with a live Coal,
 None else his Praise can show.

And till the Lord doth touch their Hearts,
 And open their Mouths wide,
 In pure Retiredness they wait,
 In Silence they abide.
 And when in silence they do wait,
 And on the Lord attend,
 To do what he commandeth them,
 And go where he doth send.

They do not Speak untill they feel
 His Word, which is a Fire
 Within their Breast to burn, as they
 To him their Minds retire.

Some then offended are heréat,
 When they thus on God wait,
 And say, no Profit can be known
 In such a silent State.

What benefit can be (say some)
 When none do Preach nor Pray,
 But Dumb and Silent do remain,
 It may be all the Day ?

Thus they, who call their Tongues their own,
 Too much can Prate and Talk,
 And gird themselves, do as they list,
 And where they please will walk.

But such as know the Lord to gird,
 And lead them in that Way,
 In which they would not go, when they
 Formerly went astray.

They dare not speak their one words then,
 Their Tongues are not their own ;
 That Member so unruly was,
 A Taming time has known.

Then as the work of God is wrought
 Upon the Heart within,
 And Tongue is tam'd, by that great Power
 Which frees the Soul from Sin:
 Such they can open wide their Mouths,
 God's Works for to declare,
 And what they meet with for the same
 Inabled are to bear.
 For they are past the Fear of Man,
 The Lord alone they fear,
 And Preach the Gospel-Power, that all
 The sound thereof may hear.
 Instant in Season they are found,
 And out of Season too,
 Alway in readines the Will
 And Work of God to do.
 And if by some they are forbid
 Thus to Preach in Christ's Name,
 More bold, and more courageously
 They do declare the same.

The more the Truth opposed is,
 The more the Truth doth thrive,
 Like Camomile, the more opprest,
 The more it doth revive.

Truth may be blam'd, cannot be sham'd;
 Truth stronger is than all,
 And all that dwell therein shall stand,
 When *Babylon* shall fall.
Mystery Babylon the great,
 Mother of Harlots, she,
 Like to a Mill stone shall be thrown,
 And cast into the Sea.

XXXVII.

*Concerning God's Powerful and
 Glorious Presence.*

THE Presence of the Living God,
 And working of his Power,
 Doth rend the Rocks, and scatter Clouds,
 His Name is a strong Tower,
 To which the Righteous fly apace,
 And there in safety dwell;
 It also precious Ointment is,
 The Virgins wife can tell,

The Presence of the Living God

Is comfortable, and

Great Pleasures are for evermore,

Enjoy'd at his Right-Hand :

In his pure Presence there is Life,

And Peace, and Joy, and Rest,

And those that do not know the same,

What they enjoy en't blest.

The Hills flow down, the Mountains move,

The Earth doth reel and shake

At the great Presence of the Lord,

Who all the World did make ;

Therefore the Presence of the Lord,

From it where can man fly ?

If he descend into the Deep,

Or mount up to the Sky ;

Or do the Wings o'th' Morning take,

And to the Earth's end go,

The Presence of the Lord is there,

Man's Thoughts to him to show.

The Lord, the mighty God of Hosts,

For so is call'd his Name

Who did the Mountains form, the Winds

Create, and all things frame.

The Upright in his Presence dwell,
 And thanks to him do give,
 For Mercies that from time to time
 From him they do receive.
 But those that walk in sinful ways,
 And in Uncleanness dwell,
 Shall from the Presence of the Lord
 Be driven into Hell.

XXXVIII.

Concerning Maintenance for the
P O O R.

IN Antient Days, as we may read
 In *Deutronomy* plain,
 The Lord ordained ways and means,
 The Poor for to maintain.
 Yea, he took care, and gave strict charge,
 The Poor Reliev'd might be.
 As also in *Leviticus*
 We may both read and see ;

And

And in the Book of *Samuel*,

God made both Rich and Poor ;
He lifteth up and bringeth low,
Let all his Power adore.

The Persons of the Princes great

Accepteth not the Lord,
Nor more regards the Rich than Poor,
He made both by his Word.

The Rich, who do the Poor despise,
And Needy Ones disdain,

The time will come, that all their Wealth

Cann't free them from their Pain,

The expectation of the Poor

Shall perish not, nor fail,

Though Wicked Men them persecute,

And in Pride, them assail.

The Proud lay wait to catch the Poor,

Their Eyes are priv'ly set ;

The Needy they seek to ensnare,

And take them in their Net.

But they are blest who do the Poor

In their Distress consider,

And help the Needy in their straits,

Their Leaf shall not soon wither.

The

And

The Lord will certainly maintain
 The just Right of the Poor,
 The Cause of the afflicted Ones,
 For aye and evermore.

Although his Neighbours hate the Poor,
 And Brethren him despise,
 Much Food is in his tillage, and
 A Blessing on it lies.

Whoever doth the Poor Oppress,
 And to them are unkind,
 They do dishonour God, them made,
 I'th' Scripture we so find.

We also Read, that Man is blest
 Hath a Bountiful Eye,
 Because his Bread unto the Poor
 He gives when they do cry.

The Churl doth ill devices make
 For to destroy the Poor ;
 And them to slay with Lying words,
 That they may rise no more.
 The Person Vile no more shall be
 A Liberal Man esteem'd,
 Nor yet the Churl thought Bountiful,
 It must not so be deem'd.

The Poor that walk in Uprightness,

And in God's Fear do dwell,

Are better than the Rich, Perverse,

Whose ways lead down to Hell.

He that unto the Poor doth give,

Sha'nt lack in time of need ;

But he that hides his Eyes shall have

Many a Curse indeed.

Doth not the God of Heaven and Earth

The Poor of this world chuse ?

Doth not the Lord reject the Rich,

No kindness to them shews ?

The Rich and poor together meet,

The Lord them both did make,

And though the Rich regard them not,

God for them care will take.

XXXIX.

*Concerning the Uncertainty of
Worldly Riches.*

AS doth the Eagle soar aloft,
And towards the Heavens fly,
So Riches to themselves make Wings,
Gone from us by and by.

No Certainty nor Confidence

A Man can in them have :

His precious Soul they can't Redeem,

Nor Ransom from the Grave.

Those that them eagerly pursue,

And to grow Rich make haste,

Do oft into great Mischiefs fall,

And Herbs of Life they waste.

Therefore 'tis good, content to be

With what the Lord doth give,

And whether thou be Rich or Poor,

Still in Gods Fear to live.

Mans Happiness and Life don't stand

In his Abundance great ;

Therefore let all contented be,

Not wanting Clothes and Meat.

For who so to Content is come,

A Treasure hath before

That Man whose Barns are fill'd and throng'd,

So full they'l hold no more.

The Cares and Riches of this World,

The good Seed oft doth choak ;

When some grow Rich, then they grow High,

And so cast off Christ's Yoak.

Therefore said Christ, How hard it is

For those have Riches store

Into Gods Kingdom for to go ?

More easie for the Poor.

How sorrowful it made th' Young Man,

Christ said, lack'd one thing more,

Which was to Sell all that he had,

And giv't unto the Poor,

And thou in Heaven Rich shalt be,

And come and follow me ;

But having great Possessions here,

How sorrowful was he !

More

More easie for a Camel 'tis
 A Needles eye go through,
 Than for a Rich Man, as faith Christ,
 God's Kingdom get into.

The Widows Mites which she cast in,
 The Treasury was more
 Than all the rest, what they cast in
 Of their abundant store.

XL.

*A Lamentation and Warning
 for England.*

OH, *England ! England !* surely now
 Thy case is very sad,
 When many in thy Borders are
 So Wicked grown, and bad ;
 That at good Men they make a Scoff,
 At Purity deride,
 Disdain the name of Holiness,
 Exalted in their Pride.

Contemn the Worship of the Lord

In Spirit and in Truth ;

This is a state to be lament,

In old Men and in Youth.

Because of Oaths the Land doth Mourn,

Swearing is grown so great,

Damning and Sinking may be heard

Too frequent in the Street.

Cursings, Plague-rot, and God-confound

So commonly are used,

With Gluttony and Drunkenness,

Gods Mercies are abused.

Moreover and besides all this,

Wicked Informers are

By some too much encouraged,

Christs flock to rend and tear.

Their goods to Spoil, Houses Rife,

And them in Prison cast,

And go on still to work that ill,

Will Ruin bring at last.

But if these things encourag'd be,

And no stop put thereto,

The End will but Destruction bring,

And Nation quite undo.

For

For certainly the God of Truth,
 That doth in Heaven dwell,
 His great Displeasure will make known,
 For such things, I foretell.
 But though to thee I tell the same,
 Yet some will not regard,
 But still will Mock at Warnings fair,
 Their Hearts are grown so hard.
 E're long the time will come, in which
 A Reckoning God will make,
 With them that do his People wrong,
 And from them their Goods take.
 'Tis not for Evil they have done,
 But only and alone
 For worshipping and serving him,
 Who is the Holy One.
 Yea, certainly the thing is strange,
 Did you the like e're hear,
 If one do either Preach or Pray,
 He Fined is severe ?
 And if one neither Preach nor Pray,
 But with Gods People meet,
 Although in Silence they remain,
 In Meeting-House or Street ;

Then this is deem'd a Crime so great,
 Some say, they won't it bear :
 And threaten, if they stand i'th' Street,
 A Riot they will swear.
 They chuse not in the Street to stand,
 But forced by Constraint
 Out of their hired Houses, then
 To meet i'th' Streets are faint.
 In Peace and Quietness they stand,
 Upon the Lord to wait,
 That so their Strength renew'd might be,
 And bettered in their state.
 For this they know, their Duty is,
 Assembled for to be,
 And wait upon, and Worship God
 In true Sincerity.
 And God, the Searcher of all Hearts,
 He their Intent doth know,
 That for no other end they Meet,
 And to Assemblies go.
 They are a People principl'd,
 Their Practice has made known;
 No wrong to do, nor seek revenge;
 Good Will towards all they've shown.

Their Principle and Practice is,
 Superiors to Obey,
 And do those things which they require,
 Wherein God don't say Nay.
 But if it happen to fall out,
 Some things they are enjoyn'd,
 The Lord contrary-wise requires,
 I'th' Scriptures ye do find.
 It better is, God to Obey,
 Than subject be to Man;
 To this all good Men do agree,
 Let rest say what they can.
 Their Meetings are Religious, and
 Most Peaceable and Quiet,
 And yet some Vile Ungodly Men
 Swear thus meeting, a Riot.
 Where nothing Riotous appears
 In Words, Deeds, nor Intent,
 And yet they'l boldly swear the same,
 So wickedly they're bent.
 But certainly the time's at hand,
 God will his Children dear,
 That serve him uprightly in Truth,
 From all false Charges clear.

And they that wrongfully accuse,
 And hate them without cause,
 Shall bear his Righteous Judgment fierce,
 And Rigour of his Laws.
 Who Rigorous to his Lambs have been,
 Severe beyond all Reason,
 Conspirators against the Lamb,
 And guilty of High-Treason.
 They at his Bar of Justice then
 Arraigned all shall be,
 And sentence from the Judge receive
 For their Iniquity.
 Depart from me, ye Workers of
 Iniquity and Sin
 Unto the place prepar'd of old,
 Tophet is call'd, wherein
 The Worm ne're dies, and Fire burns
 Exceeding hot and fierce;
 A flame of Brimstone kindleth it,
 Where Piles of Wood's not scarce.
 In Everlasting Torments, they
 Their Teeth shall gnash with pain :
 In Chains of Darkness they'l be bound,
 Not to be free'd again.

Therefore to those that persecute
 The Righteous and the Just,
 I say, Repent, before God say,
 Depart from me, ye Curst ;
 For if Repentance ye don't know,
 And from these Evils cease,
 Then into Thralldom must you go,
 Ne're more to have release.
 And what you have to good Men done,
 And that without just cause,
 The same to you, shall measur'd be,
 By those condemn your Laws.

Oh ! that my Native Country-men,
 And subjects of this Realm,
 To Moderation might incline,
 And those set at the Helm,
 The Cry of the Oppressed, and
 The Case of all the Poor
 Would hear, and those in Goals now lie,
 To Freedom would restore :
 And grant to all the *Israelites*
 Free leave to serve the Lord,
 And go to *New-Jerusalem*, to
 Praise him with one accord.

Then Blessings from above will come

Upon this Nation great :

The Nations round about shall all

Not only hear, but see't.

When Truth and Righteousness prevail,

Justice and Judgment too,

The want of which, where-e're it be,

That Nation will undo.

Where Judges for Rewards do Judge,

More than the Case o'th' Poor,

The Righteous Judge of Heaven and Earth

Will judge with Vengeance fore.

Where Priests that Preach are Hirelings found,

And tear the Wool from Sheep,

They Shepherds are, void of God's fear,

Not fit his Flock to keep.

And God, whose Eye goes to fro,

And all things doth behold,

His Controversie with them's great:

As Prophets said of old.

That Light is come, and now doth shine.

False Teachers doth discover,

And it must break forth more and more,

And spread all Nations over,

For to discover *Babylon*,
 And all her Merchants great,
 That so the Whore may reign no more,
 But come down from her Seat.
 She long has fate and Reign'd as Queen,
 No Sorrow she would see,
 But now the time's at hand, in which
 Will come her Destiny.
 She long the Blood of Saints hath drunk,
 'Cause from Truth they'd not turn.
 But now the Kings shall hate the Whore,
 Her flesh with Fire burn.

XLI.

Concerning Mercifulness.

Merciful Men, who Mercy do extend,
 Shall obtain Mercy in their latter end,
 But Wicked Men, who Cruelty devise,
 The Poor oppress, and needy do despise,
 Shall know a time, when Mercy they will crave
 But Judgment without Mercy they will have.
 What measure Men to others meet will be,
 Met unto them again most certainly.
 The Lord is Merciful, most gracious and
 For to be Merciful is Christ's Command.
 The Lord is Holy, Holiness therefore
 Becomes all those, him Worship and adore.
 For without Holiness none can him see,
 Nor serve and worship him acceptably.
 The pure in Heart with Holy Hands and Voice,
 Can praise the Lord, and in his Name rejoyce.

XLII.

A Triple Plea.

LAw Physick and Divinity,
Were at Jarr, could not agree,
To prove their Right, which of all Three
Should have Superiority.

The Law pleads, It preserves Mens Lands,
And keeps their Goods from Ravenous Hands,
Therefore of Right challengeth he
To have Superiority.

Physick prescribes Receipts for Health,
Which Men prefer before their Wealth,
Therefore of Right challengeth he
To have Superiority.

Then steps up the Priest demure,
That of Mens Souls takes Care and Cure,
Therefore of Right challengeth he
To have Superiority.

XLIII.

XLIII.

A Triple Plea.

L Et Judges judge this Triple Plea,
Then Lawyers shall bear all the Sway.
Let Empiricks their Verdict give,
Physitians most of all shall thrive.

Let Bishops be Judge in this case,
Then Priests shall have the highest place.
Let Honest, Sober, Wise Men judge,
Then all these Three away may truge.

For let Men live in Peace and Love,
The Lawyers Tricks they need not prove.
Let Men forbear Excess and Riot,
They need not live by Physicks Diet.

Let Men attend what God doth Teach,
They need not care what Priest doth Preach.
But if Men Fools and Knaves will be,
They shall be Ass-rid of all Three.

T.C.
XLIV.

XLIV.

Some Lines written by J. C.

THE Day of God doth now draw nigh,
From which the Wicked fain would fly,
Which Day discovers all their Deeds,
And plainly shews they are but Weeds,
And fit for nothing but the Fire,
And to be burned in God's Ire,
Who now will throughly purge his Floor.
And save the Wheat for evermore.

Christ is the Door, he is the Way,
Where all should walk, where none can stray ;
Turn in thy mind without delay,
That thou may'st joy in God's pure Day.

To God most High, Antient of Days,
My Soul aloud doth sound forth Praise ;
This is the thirsting of my Heart,
That God his Love would more impart.

My Soul doth magnifie the God of Light,
 For my Redemption great out of the Night;
 Blessing and Praise to him for evermore,
 Who hath enrich'd me with his Heavenly Store
 And gave me Entrance in by Christ the Door,
 To dwell with him now, and for evermore.
 Glory and Praise be unto God, I say,
 Who brought me from the Night into the Day.

XLV.

HOW fresh and green things are in time of Spring?
 How sweetly then the Turtle Dove doth Sing?
 A heavenly Song of Praises pure I hear,
 The time of my Redemption now draws near,
 Praises pure, Praises unto God for ever,
 Who by his Word my Soul from Sin doth sever,
 And fit the same, to enjoy endless Life,
 By perfect freedom from all Jars and Strife,
 To live in Peace, and in a joyful state,
 With Christ, my Head, my Portion, and my Mate.
 Now I no longer in the World may dwell,
 To me to live therein, seems like to Hell.

The

The Course of the whole World, which lies in Sin,
 Too much therein I heretofore have been,
 But now my Life it stands in God most pure,
 And here, O Lord, let me for aye endure.
 And when that Satan did draw out my Mind,
 I oft did in me hear a Voice behind,
 Which said to me, keep to the Good within,
 For by it thou may'st be preserv'd from Sin :
 Keep to its Teachings, and mark the effect,
 For by its Power, all Sin thou may'st reject ;
 Of this thou need in no ways for to doubt,
 For by its Power the Devils are cast out,
 And that State known, that's always pure and clean,
 Wherein no Spot nor Wrinkle can be seen ;
 And here the Soul may now for aye Rejoyce,
 And Praise the Lord with a pure holy Voice.

The Lord hath often knocked in my Breast,
 That my Immortal Soul might have its Rest,
 And be Redeem'd from all that hath oppress'd,
 To have my Life in freedom, which is best.
 And so know Death through Life destroyed quite,
 And Mortal cloathed with Immortal Light.

XLVI.

THE Day of God most holy is and pure
Which Day and Light the Sinner cann't endure;
He hates the Light appearing in his Heart,
Because the coming of it is his smart;
For as an Oven, it will fiercely burn
All that is bad, and to Truth will not turn;
Yea, all that is in Man, it now will try,
And all that is impure, must surely die,
And be consum'd, as with a burning Fire,
And be destroyed in God's dreadful Ire;
So only that which can the Fire endure
Shall stand, and so come forth holy and pure;
And shall be crowned with a Crown of Life,
Prepared as a Bride, and the Lamb's Wife.

Therefore ye Sinners hear, lest that you die,
The Voice of Christ, God's Son, with him comply,
Who is the Saviout great, and kifs him strait,
And to him bow, before it be too late,
And take his Counsel, for I plainly tell,
Those that reject the same, go down to Hell.

There-

Therefore with speed, come turn your Minds within,
 Obey that Voice which doth reprove for Sin,
 And say, This is the Way, come walk in it,
 That you with me upon my Throne may sit :
 Go not therefore in Ways and Works of Evil,
 No longer live in Sin, and serve the Devil ;
 But follow me in those ways that are pure,
 For dark and sinful ways I can't endure ;
 My Soul in all respects doth loath the same,
 Those walk therein, dishonour God's pure Name :
 My Counsel heed, and do not run before,
 Incline not to the Spirit of the Whore,
 Her Cup of Wine, is Fornication great,
 Vials of Wrath shall come upon her Seat.

XLVII.

THe Lord doth feed his Flock and give them Rest
 In pleasant Pastures, where they richly feast,
 And drink of Shiloe's Brooks that run so clear,
 For they only, the living God do fear ;
 They hear his Voice, and do his Will aright,
 In Holy things their Souls have great delight.

But

But this unto the Sinner seemeth strange;
 Whose great delight in Darkness is to range
 And rove about, and from the good to raven,
 Walking in sinful Ways, yet hope for Heaven.
 'Tis a false Hope, the Hope o'th' Hypocrite,
 It leads not out of Darkness into Light;
 Therefore that Hope, I say, trust to no more,
 But come to Christ within, the Hope, the Door;
 Come from that place where Satan has his station,
 Enter the Kingdom through great Tribulation;
 For all that will live godly in Christ, they
 Shall meet with Persecution in their Way;
 But God preserves the Humble and the Meek;
 The Proud and Persecutors Head he'll break.
 Therefore thy Neck subject unto Christ's Yoke,
 Fear not, thy Bands, though strong, shall all be broke.
 His Yoke is easie, Burden light, and shall
 Give to thee Rest, and bring out of the Fall,
 Into that Way, which narrow is and strait;
 Bow to his Yoke before it be too late.

J. C.

XLVIII.

XLVIII.

*Some Lines written by the Author
in the Time of his Imprisonment*

OFt-time before, as well as now, have I
Been into Prison cast, fast there to lie;
But not for Ill, or Wrong done unto any,
'Tis only for Religion, that with many
More of God's Lambs and Babes Immortal born,
I suffer Hardships, with Reproach and Scorn;
Number'd amongst Transgressors, yet we are
As Loyal Subjects as the Earth doth bear:
We love our Prince, and heartily do Pray,
Peace and Tranquility attend his Day.
We oft in Publick, also Privately
Do Pray for all are in Authority.
We are no Plotters, ne're did we Rebel,
This is a Truth, Experience large doth tell;
When Persecuted, Fin'd, Imprison'd, and
Our Goods are spoil'd; Sufferings on every Hand

Atte

Attend us ; then we do Repose and Rest
 Within the Harbor of God's tender Breast,
 And bear our Losses, Crosses Tryals, all
 Whate'er to us is suffer'd to befall ;
 We with content in Innocency stand,
 Committing all to God's protecting Hand,
 Believing that in time it will be seen,
 That we most wrongfully have Sufferers been ;
 And not as busie Bodies, ne'er will we
 With Evil minded-Men concerned be ;
 Our peaceable Behaviour plain doth show,
 The Principles from which our Actions flow,
 Proceed from Christ the Root of *Jes*s the Bright,
 And Morning Star, the Son of God, the Light
 And Saviour of the World, who came to seek
 And save Mens Lives, the lowly one and meek,
 Who left us an Ensamble, and all they
 That tread his steps, are blessed in their way ;
 He suffer'd on the Cross, Reproaches bore,
 Was spit upon, a Crown of Thorns he wore,
 And perfect through great Sufferings was he made,
 As *Paul* in his Epistle plainly said,
 He was a man of Sorrows well (we see)
 Was he with Griefs acquainted ? (so are we)
 He bore our Sins upon the Cross, and all
 Are sav'd by him, that on his Name do call ;

H

And

And as he suffer'd by the wicked World,
 So is our Portion, to be toss'd and hurl'd
 From Place to Place, from Goal to Goal, as though
 They would the Work of God and Truth o'erthrow;
 But Truth is Truth, and Truth still will remain,
 Though some that witness to it, may be slain.
 Yet all Truths Testimony-Bearers, the
 Shall ne'er be able for to make away :
 Indeed 'twas told of old, that some should be
 Hal'd before Magistrates and Rulers : we
 Have long and oft experienc'd the same,
 That we must suffer for Christ's Holy Name ;
 Well, 'tis his Gift to us to suffer too,
 As well as to be made Believers true ;
 And as with him we suffer, though we die,
 With him we Live and Reign Eternally,
 In that bless'd Mansion, where all Sufferings cease,
 Fill'd with Eternal Comforts, Joy and Peace ;
 Wherein the Morning Stars together sing
 Praises to God, high Praises to their King.

XLIX.

A Letter from W. L.

Dear Benjamin.

WHen Tidings of thy fresh Confinement came,
 My Soul, a living Member of the same
 Cœlestial Body, could not but partake
 Of what thou suffers for the Gospel sake:
 Why do the Nations rage, and still conspire
 Against our God? Think they to quench his Fire?
 False Flames of Holiness they put out,
 But *Israel's* Armies *Ashur* cannot rout:
 Their Blood's a Conquering Sword, which wounds
Galen can never cure with all his Art. (that part,

But what's your Crime? dissent from Man's Devotiou;
 O *Luther, Luther!* Didst thou leave this Notion
 To thy Reformers? Were they to protest
 Against the Birds, yet force into the Nest?
 Away with such Soul-drivers: O my God?
 Drive out such Merchants with thy Powerful Rod;

Let no Dove-sellers in the Temple dwell,
There's room to buy the Truth, but not to sell.

Thou writ'st moreover, that some Meetings were
Disturbed by Informers. If they swear
And tear for Money, Conscience is a thing
They neither know, nor fear its dreadful Sting;
Such Acts are Kin to Robberies: Say I so?
Yea, the King's Grammar taught it long ago.
Pity these liveless Puppets; treat them well;
Wisdom sees Wiers which makes them huff and swell.
Pray for them all: The Lord our God can turn
Wrath to his Praise; When flaming Fires don't burn,
Nor hungry Lions bite; then lofty Spirits
Will condescend to look into the Merits
Of Lamb-like Sufferers, and hate that Whore,
Which thus provok'd them to oppress the Poor.
Poor harmless Friends, that never did them wrong,
We'll be content: You shall sing *Moses* Song.
Be still; when Princes feel your Innocence
Throughout the World, they will be your Defence,
And Queens your Nurses; Faith beholds these things,
Which sweetens all our present Sufferings.

W. L.

L.

L.

The Valiant Christian Soldier.

IF thou a Christian Soldier art,
Then Valiant must thou be,
And follow Christ, thy Captain great,
Where-e'er he leadeth thee:
And never fear, nor be dismay'd
At all thy Enemies,
Though *Gog* and *Magog* should appear
Against thee for to rise.
Thy Captain great, God's only Son,
Will teach thy Hands to fight,
And Arm thee with his holy Power,
For to with-stand their Might.
He'll strengthen thee with Armour Proof
Of Light, and Truth, and Grace,
Which will preserve thee, and will make
Thy Foes to fly apace.

H 3

Stand

Stand fast therefore, and let thy Loyns
 With Truth be girt about,
 Put on thy Breast-plate, and be sure
 Take shield of Faith, no doubt
 Thereby thou shalt enabled be,
 To quench all Fiery Darts,
 Of wicked Men, the Spirits Sword
 Will wound them in their Hearts.
 The Helmet of Salvation wear,
 Compleatly Armed stand,
 The Armour-proof of Righteousness,
 Have on Right and left Hand.
 Be valiant for God's Truth on Earth,
 Give no place to the Devil,
 Resist him, stedfast in the Faith
 Preserves out of all Evil.
 So shalt thou be Victorious and
 A Conqueror more great,
 Than those that mighty Cities win,
 And Armies do defeat.
 The Weapons of thy Warfare then,
 No Carnal Weapons are,
 Thou Wrestlest not with Flesh and Blood,
 But Prince o'th' Power, o'th' Air,

Thy Weapons mighty Powerful are,
 Through God, strong Holds to fell,
 Most Noble Acts were done thereby,
 As doth the Scripture tell.
 Whole Kingdoms where subdu'd, we read
 Armies of Aliens fled,
 The weak made strong, and some receiv'd
 To Life again their Dead.
 The violence of Fire quench'd,
 Escap'd the Edge o'th' Sword,
 These things and many more were done,
 By th' vertue of Gods Word.
 Which is a Living quickening Word,
 The Word of Power and Faith,
 More sharp than any Two Edg'd Sword,
 For so the Scripture saith.
 It is a Word that doth divide,
 'Twixt Soul and Spirit, and
 Thoughts of thy Heart it doth discern,
 And plainly understand.
 By this Ingrafted Word of Faith
 Wonderful things are wrought,
 By it the powers of Darknes are
 Destroy'd and brought to nought.

Without this, 'tis Impossible.

The Living God to please;
And those with Meekness it receive,
Their Souls from Sin it frees.

By this the Elders in days past
A good Report obtain'd,
By this an understanding how
The Worlds were made is gain'd.

The substance of things hoped for,
And things that are not seen,
Hereby are plainly evidenc'd,
As ever things have been.

Hereby did *Abel* offer up
To God a Sacrifice
That was accepted by the Lord,
He did it not despise.

It was by this that *Enoch* was
So chang'd, not Death to see,
He witness had he pleas'd God,
So must Translated be.

By this was *Noah* warn'd of God,
And being mov'd with fear,
Prepar'd an Ark to save his House,
And all that in it were.

And *Abraham* when he was call'd
 Into a Place to go,
 By Faith obey'd, and Travel'd on,
 Whither he did not know.
 He sojourn'd in a Land was strange,
 A Land of Promise, where
 In Tabernacles he did dwell,
 With *Isaac*, with him, Heir.
 And *Jacob* who a City sought,
 Which had Foundations sure,
 A City Built, and made by God,
 That would for aye endure.
 It was through Faith *Sarah* Conceiv'd,
 And came to bear a Son,
 For he that promis'd Faithful was,
 Though she through Age had done.
 And by this Faith, Meek *Moses* did,
 Afflictions rather choose,
 Than to be *Pharaoh's* Daughters Son,
 For that he did refuse.
 Hereby also the *Israélites*
 Did through the Red-Sea go,
 When *Pharaoh's* Host pursuing them,
 Got such an overthrow,

By Faith the Walls of *Jericho*,
 Seven Days compass'd round
 With shouts and blowing of Rams-horns
 Were level'd to the Ground
 And Time would fail me to declare
 The noble Acts of those,
 Who through Faith always did prevail
 Against God's, and their Foes.
 Therefore let all Believers true,
 Whose Faith stands in God's Power,
 Trust in the Holy Name of God,
 Whose Name is a strong Tower.

LI.

ACROSTICKS.

BE Wife, be careful, and be sure dwell low;
 E xercise Patience, Moderation show;
 N e'er be pufft up, soar not on high,
 I n that Estate great Danger near doth lie.
 A lso be fair, be courteous, and be kind;
 M erciful Men shall Mercy surely find:
 I n time of Riches, or of Poverty,
 N e'er be cast down, nor lifted up too high.

A ll things below the Sun are fickle, and
 N o Man can firmly build upon the Sand;
 T ime passeth swift, our Days away do fly;
 R emember you are Mortals, and must die;
 O That while Time, and Day of Visitation
 B e unto Man afforded, for Salvation
 U nto Christ's Light and Truth he would submit,
 S o should he know Redemption wrought by it.

Martha

M ARTHA and *Mary* were two Sisters great,
 A nd *Martha* serv'd, while *Mary* at Christ's Feet
 R etired, and sat down to hear his Voice,
 Y et it was *Mary* made the better Choice.

M ARTHA, with many things had fill'd her Mind
 A nd *Mary* to a Waiting State inclin'd ;
 R etirement better is, than Hurryings, and
 T hey that be most Retir'd, best understand
 H ow to serve God, and Christ's Commands obey
 A nd choose that part shall ne'er be ta'en away.

LII.

Concerning the Holy Bible.

THe Blbie is a blessed Book,
 The Scriptures I do prize ;
 They able are the Man of God,
 To perfect and make wise ;
 Unto the saving of his Soul
 Through Faith in Christ the Light,
 Without which Faith, none can perceive
 The things of God aright.

The Bible is a blessed Book,
Some Men their Rule it call,
And yet in Life and Doctrin too,
How short of it they fall!
For in this Book we plainly read
The Persecutor's Race
Did spring from *Cain*, no noble Birth,
But fleshly, vile, and base.
In this bless'd Book we find Complaint
Against such Teachers, they,
Who by their Lies and Lightness, cause
People to err and stray :
And in this Book, we understand
Christ's Ministers must be
Holy in Life, in Doctrin sound,
From Avarice set free.
Moreover, in this Book we find,
The Powers ordain'd of God
Were for a Praise to all do well,
To those do ill, a Rod.
They should not bear the Sword in vain
Nor turn the Sword awry,
But Judgment do, and Justice too
With an Impartial Eye.

LIII.

Concerning Sufferings.

Surely those People who through Faith
 In Christ, on God depend,
 Need not to fear the Rage of Man,
 The Lord will them defend.
 Though wicked Men rise up, and come
 God's People to annoy,
 Yet they shall disappointed be,
 His Saints they shan't destroy :
 Therefore ye need not for to fear,
 When you assembled be ;
 Nor yet ought you to make escape,
 And from them for to flee ;
 Because, except the Lord doth grant,
 And give to Satan leave,
 He has no Power to do you harm :
 This Doctrin pray receive ;

That

(III)

That in the Faith you firm may stand,
And patiently may bear
Those Sufferings that may attend,
Casting on God your Care;
Who careful is them to support
That witness to his Cause,
And never fails to give Relief
To those that keep his Laws.

LIV.

*Concerning the Designs against
God's People.*

WHat Men design for ill, the Lord our God
Can make prove to our Good, to them a Rod;
And may it prove a Rod Correction give
To learn, and teach them better how to live,
That Living well, Prepar'd may be to die,
And so to live with God Eternally.

LV.

Concerning Irreligious Men.

A Sort of Men I have observ'd,
That fear not God nor man,
They are resolv'd for Wickedness,
Say to them what one can ;
They Heaven slight, and mock at Hell,
They neither do regard,
Nor think they of Eternity,
Their Hearts are grown so hard.
Religion and Religious Men,
They greatly do disdain ;
They are great Vassals unto Sin,
Fast bound with Satan's Chain.
They spend their Days in Vanity,
Sporting their time away,
In sitting down to Eat and Drink,
And rising up to Play.

No fear of God before their Eyes,
 Nor thinking of his Law,
 They into Sin do swiftly rush,
 And so their Souls destroy.
 They void of Understanding are,
 More like to Beasts than Men;
 Their state more sad and dreadful is,
 Than can declare my Pen.
 I wish indeed, before they die,
 Their sad state they may see,
 And humbled be before the Lord,
 For their Iniquity ;
 That so the Lord, the Living God,
 Mercy to them may show,
 Before from hence they are remov'd,
 And to the Grave do go.
 For in the Grave no help they'll have,
 Repentance is not there,
 But as they die, so must they lie,
 And God's great Judgment bear.

Exstreams don't hold, a Proverb very true,
 Frequently us'd, avoided but by few.

LVI.

Concerning a Charitable Man.

IT is more blest to give, than to receive,
An Act of Charity, 'tis to relieve
Those that do want, and are in great distress ;
A Charitable Man can do no less.

To know what's good, and not to do the same,
Such are not Christians, though they bear the Name.

He that can freely Trespasses forgive,
Shall Mercy from the Hand of God receive ;
But he that is Revengeful, and for Ill
Doth Ill requite ; he doth not do God's Will,
For Vengeance is the Lord's, he doth repay
Those that do Evil, and him disobey.

LVII.

*Concerning Faith, Hope and
Charity.*

FAith is the Substance of things hop'd to be,
The Evidence of things we don't yet see.

Hope, as an Anchor cast within the Vail,
Is that by which the Soul doth feel a stay,
When Storms and Tempests mightily assail,
Ship-like, it safely Rides, as in a Bay.

Faith, Hope and Charity, these three remain,
The chief is Charity, and doth contain
Much more than Men or Angels can declare,
So great, so manifold its Vertues are:
Without this Love of God, Wise men, we see
Like sounding Brass, tinkling Cymbals be,
Like empty Wells, and Clouds that have no Rain;
Without this, all Religious shews are vain;
Tho' Men have Gifts and Parts, and Tongues to
And have not Charity, they're still to seek: (speak;
I 2 Though

Though they could Propheſie, and underſtand
 All Myſteries, have Knowledge at Command,
 And could by Faith move Mountains, yea, do more,
 Their Bodies give to burn, and on the Poor
 Beſtow their Goods ; yet all this don't avail,
 'Tis Charity endures, and ne'er doth fail ;
 This thinks no ill, it ſuffers long, is kind
 And envies not, nor puffeth up the Mind :
 It vaunteth not it ſelf, ſeeks not its own,
 Thus by its heavenly Birth it may be known ;
 Not ſoon provok'd, it doth no Evil, and
 Its Joy in nothing but the Truth doth ſtand ;
 It envieth not, but beareth all things well ;
 All things believes and hopes, ſo doth excel.

LVIII.

*All things are Vanity below the
Sun.*

THE choicest things that are below,
But empty are and vain ;
Set thy Affections then above,
On things that will remain.

For all things here below do fade,
The World doth pass away,
And we that on the Earth remain,
Must make but little stay.

While we are here, let's prize our Time
Our Glass will soon be run ;
And those that don't improve their Time
Are utterly undone.

Therefore to Day, while 'tis to Day,
While Light doth shine within ;
Hear and obey the Voice of God,
Who calls thee out of Sin :

And out of Darkneſs into Light,
 That in it thou believe
 And walk ; that it may be thy Guide
 Which never will deceive.

Though they are much deceiv'd indeed,
 That Darkneſs put for Light,
 Who ſlight God's Gift of Grace, and to
 His Spirit do Deſpite.

But they that mind the Gift of God,
 And are taught by his Grace,
 For to deny Ungodlineſs
 Shall find a hiding Place ,

In the Munition of Rocks great
 A Habitation pure
 They'll know, where Waters never fail,
 And Bread of Life is ſure.

Such cannot diſappointed be,
 As they their Guide do heed ;
 For in the ſure unerring Path,
 He always will them lead.

The Light of Chriſt the Gift of God,
 The Word of Faith that's nigh
 Thoſe who with Meekneſs it receive,
 And govern'd are thereby.

Know him to Rule, whose Right it is,
 And they do him obey,
 All such can say in Righteousness,
 The Scepter he doth sway.

LIX.

Concerning PATIENCE.

SHE is a Vertue, none can truly prize
 Enough her Worth and Value, but the Wise
 Who have her try'd, and her great Power known ;
 Her sublime Vertue, as th'admired Stone,
 Brings things to pass, which some don't think to see,
 Strange things to pass hid in obscurity ;
 Those that possess her in their Souls, shall know
 Experience by her, deep things she will show :
 But those that are impatient, and do fret,
 The Night o'ertakes them, and their Sun doth set ;
 They cannot see far off, nor nigh at Hand,
 The Light with-draws, and Darkneſs fills their Land.

LX.

*Christ our King, Priest and
Prophet.*

CHrist Jesus is the King of Kings,
And Lord of Lords, who Reigns
O'er Death and Hell, the Devil's Pow'r
Destroys, and breaks his Chains.

Christ Jesus is the Prince of Life,
And those that keep his Laws,
He doth protect, and eke defend,
From Bears and Lions Claws.

He also is the Prince of Peace,
And true Peace he doth give
To those, under his Government
Subject and chuse to live.

Christ Jesus is a Priest most high,
Not after *Aaron* made,
But Order of *Melchisedeck*,
As is in Scripture said.

He offer'd up himself for all,
To God a Sacrifice.

'Tis this one Offering that the Saints
Highly esteem and prize.

By this one Act he perfecteth
For ever, all that are
Cleans'd by his Blood, and Sanctifi'd,
His Holy Name to bear.

And unto God presents his Church,
So Holy, Pure and Clean,
That in his Members, not one Spot
Nor Wrinkle can be seen.

Christ Jesus is that Prophet great,
Of whom did *Moses* write;
Of whom, unless I hear his Voice,
I dare not to indite.

For *Moses* said, and did fore-tell
The Penalty, that they
Who do refuse to hear his Voice
And Word for to obey,
Must undergo; A Penalty
So heavy for to bear,
That no Man would incur the same,
That for his Soul takes care.

But

But some are careless of their Souls,
 And of their latter End,
 As if they no Account should give,
 How all their Days they spend.

The Penalty and Punishment,
 That all must undergo,
 Who do refuse to hear Christ's Voice,
 As *Moses* plain doth show.

Is to be separated from
 Amongst God's People quite,
 And so cut off, that to the Tree
 Of Life, they'll have no Right:
 Nor e'er enjoy the Comfort, Peace
 And blessed Rest, which they
 Of Right are made Inheritors,
 Who hear and do obey.

Christ doth appear to every Man,
 He is come very nigh,
 None need descend to fetch him up,
 Nor yet ascend on high.

The Word is in the Heart and Mouth,
 The Word of Faith, indeed,
 That Word which reconciles to God,
 To which all should take heed.

'Tis inward, an Ingrafted Word,
 With Meekness it receive,
 And it will save thy Soul, and all
 That in it do believe.

Christ Jesus is the Bishop of
 The Soul, to oversee
 The Heart and Mind; don't go astray,
 But on God stayed be.

Christ also is a Shepherd, and
 Takes care his Sheep to feed,
 And gives to those that hear his Voice,
 Eternal Life indeed

He puts them forth of Sin and Death
 And goes before them, they
 Do follow him, and know his Voice,
 But Strangers won't obey :

He leads them into Pastures green,
 Where Living Waters flow,
 And fills their Souls abundantly,
 As they right well do know.

He Grace and Glory ministreth,
 And Comfort, Joy and Peace,
 All Heavenly Treasures which endure
 When Earthly Riches cease,

He

He is Anointed of the Lord,
 And sent to Preach his Way;
 The just Man's Path, which shineth more
 And more to th' perfect Day.

He also a Physician is,
 To cure our Maladies,
 To heal us of our Sickneses,
 And all Infirmities.

The broken Hearted he binds up,
 Opens blind Eyes to see,
 And brings the Pris'ner out o'th' Pit,
 And Captive doth set free.

He meditates and interceeds,
 Alone to God for all,
 'Tis he saves to the utmost, and
 Redeems out of the Fall.

Christ Jesus is the Captain of
 Salvation, and doth save
 All that Believe, and in him trust,
 From Death, Hell, and the Grave.

He Disciplines his Soldiers all,
 And learns them well to wear
 The Armour-Proof of Righteousness,
 And Shield of Faith to bear;

By which the Devils Fiery Darts
Are quench'd, and made recoil,
They wrestle not with Flesh and Blood,
But Prince of Death to foil.

They are train'd up to keep their Ranks,
In Concord, Truth and Life,
In Righteousness and Holiness,
And Peace without all Strife.

Christ Jesus is the Way, the Truth,
The Door, the Fold of Rest,
And all that enter in by him,
Shall be for ever blest.

But those climb up another Way,
And do the Light refuse,
Destruction will their Portion be,
'Cause Darkness they did chuse.

LXI.

*Concerning a Form of Godliness
without Power.*

THe Scriptures plainly tell us, Men may have
A Form of Godliness ; yet that don't save:
The Form, although the true Form it may be,
Can't free the Soul from its Iniquity.
There's many Forms, besides that Form that's true,
But all Forms without Life and Power won't do ;
It is the Life, and Heavenly Power, still
Enableth Man to do God's Holy Will,
And gives Acceptance and Access alone,
To God the Judge, to stand before his Throne.

LXII.

*Concerning the Power of Godli-
ness with the Form.*

God's mighty Power, whene're it doth appear,
It is not void, nor without Form ; tho' here
Too many err, and cry against the Form,
In their blind Zeal, so hot they are and warm.

Although

Although the Form without the Power may be,
 The Life without its Form, who e'er did see?
 The Life brings forth its Form, and Order too,
 Against which some have made so much a-do,
 Whose Minds are loose and vain, and wrongly bent
 To keep the bounds of Truth they're not content
 Oppose Truths Order, and its Form decry,
 With false pretence for Gospel Liberty;
 Till very Form of Godliness they lose,
 Because God's Grace and Mercies they abuse.
 Libertine like, they'll flounce and fling away
 From Form of Truth, no Order they'll obey:
 Into a Form of Wickedness they run,
 By which both Soul and Body is undone.

LXIII.

Concerning Humility.

THe safest Place I ever yet could see
 For Man to dwell in, is Humility:
 And as Men in Humility abide,
 The Lord will teach them of his Ways; He'll Guide
 The Meek in Judgment, and in Righteousness
 He will them lead, and cause their Souls possess
 His

His lasting Substance, and their Treasures fill,
 And fit them to ascend his Holy Hill.
 He will Exalt the Humble and the Low ;
 The Haughty-minded ones he'll overthrow,
 Their lofty and high Looks he will abase,
 And bring them to the Dust in great Disgrace.
 Therefore, O Man, whate'er thou hast attain'd,
 Whate'er thou know'st, what Riches thou hast
 How far soever on thy Way thou'st been ; (gain'd ;
 And tho' great Sights and Visions thou hast seen,
 If been caught up to the third Heaven high,
 No Safety for thee, but Humility.
 The Humble-minded Man the Lord will save ;
 He hears their Cries, they their Desires shall have :
 And with the broken Heart, and humble Mind,
 The God of Heaven will a Dwelling find.

B. A.



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